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HISTORY OF

WASHINGTON COUNTY, ILLINOIS

By

Paul Avery

HISTORY OF

CHAMPAIGN COUNTY, ILLINOIS

By

Paul Busey

HISTORY OF CHAMPAIGN COUNTY (Incomplete)

By Paul Busey,
Beginning October 7, 1932
and running weekly----
Urbana Courier, Urbana, Illinois.

CHAPTER I

Early Illinois History

In order to have a true background for the early history of the county, let us review briefly the early history of our state, leading up to the creation of Champaign County. For a proper understanding of its true greatness, let us make a few comparisons. England, Ireland, Scotland and Wales, with an aggregate population of 29,321,000 in all, have but little more than twice the number of square miles contained in Illinois. It is larger than Maine, New Hampshire and Vermont together, Massachusetts and New York together, and has more square miles than Massachusetts, Rhode Island, Connecticut and Ohio.

Following the arrival of Father Jaques Marquette, a French Jesuit Priest and missionary, in what is now Illinois, during the year 1675, together with his good friend Louis Joliet, we find them exploring the Wisconsin and Arkansas rivers. The Indians showing marked hostility, they started the return to Canada, but arrived at the mouth of the Illinois river, turned their canoes up that stream, ascended the river as far as the head of the Des Plaines, thence to the Chicago river, and thus reached Lake Michigan. These then were the first white men to visit the present site of Chicago. After traveling over the states of Illinois and Wisconsin, Marquette established a mission in the La Salle county on the present site of Utica, established

the Fort of St. Louis on the Illinois river in 1682, thus insuring the fort of hold in the territory now known as Illinois.

Later, during the war with Spain, France built Fort Chartres, the strongest fortress on the western continent, near the village of Kaskaskia on the Illinois river. This became the seat of government and the headquarters of a large and fashionable population.

In 1732, France declared Louisiana, of which the present territory occupied by Illinois was a part, free to all its subjects and all restrictions to commerce were removed. Flourishing settlements sprang up all around Kaskaskia, the inhabitants of which were exclusively devoted to agriculture. Until 1755, emigrants rapidly flowed into these settlements, and the country flourished.

Then came the French and Indian war. By the treaty of Fountainbleau the French holdings in what is now Illinois passed into English control under the jurisdiction of Virginia. In October, 1778, the Virginia assembly designated the territory the County of Illinois.

In the year 1800 the territory of Indiana was formed, of which Illinois constituted a part, with the seat of government at Vincennes. In 1809, by act of congress, the territory of Illinois was constituted. In April, 1818, Illinois was admitted to the Union, and the next year the legislature met at Kaskaskia, and selected Vandalia as the capitol of the state. It was afterward removed to Springfield in 1839. From this brief recital of facts in the history of Illinois it will be seen that it has in turn been part of the empire of France and Great Britain with Spain as a claimant.

CHAPTER II
Indian Occupancy

Prior to the year 1819, all the land now occupied by Champaign county and adjoining counties was the home of the Kickapoo Indians, having been held by them for more than fifty years. These Indians had many villages in the surrounding territory, the principal of which were Kickapo-po-oui, on the west bank of the Wabash in Crawford county; another on both sides of the Vermillion river where it joined the Wabash. Higher up the Vermillion were other villages, one being four miles west of Danville, near the mouth of the Middle Fork. This neighborhood was reputed to contain a very rich copper mine, of which the Indians were so extremely jealous that traders were cautioned not to approach the hills supposed to contain it.

In 1819 when by a treaty between the United States and the Kickapoos, this part of Illinois was ceded to the United States, it ceased to be an Indian possession. A short time later, a part of this tribe, known as the Kickapoo Indians of the Vermillion, made a separate treaty with the government, by which the Indians ceded by metes and bounds all the land at present occupied by the eastern part of the county of Champaign, all of Vermillion county and a part of Ford county, to the government, moving west.

The true pioneers of this, as of every other American state, were the American Indians. It is interesting to note that at the settlement west of Danville there are remains of one of the largest Indian cemeteries in the Wabash valley. Although the land has been in cultivation for over fifty years, seldom a year goes by without arrow heads, stone axes, fun flints, knives or silver trinkets being turned up in the furrows.

Indians Were Warlike

These Indians were numerous and warlike, and were dangerous neighbors of the whites. They fought in great numbers and with frenzied courage, keeping the settlements in Illinois and Indiana in constant peril. Their principal towns were on the Illinois and Vermillion rivers of the Wabash valley, and finally, a great village near what is well known as "Old Town" timber in McLean County. The inhabitants of this village were particularly dangerous to the pioneer settlers, making frequent and exasperating raids, murdering women and children, to say nothing of the lesser crimes of burning houses and stealing horses. Not until the close of the war of 1812 did they cease hostilities and move west. Even then the Kickapoos of the Vermillion remained in this territory until 1832, when they emigrated to Kansas.

Altho the early settlers of Champaign county found a number of Indian villages, the Indians occupying these were not Kickapoos, but members of the Pottowatomie tribes. These warriors were tall, fierce and haughty. They were divided into four clans, Golden Carp, Frog, Crab and Tortoise. Their bands would separate, and unite in the hunting of game and in the pursuit of their enemies. The English translation of the word Pottawatomie is, "We are making a fire."

The Pottawatomies always traveled in Indian file, upon well beaten trails, connecting by the most direct routes, prominent points and trading posts. These native highways served as guides to early settlers, who followed them with as much confidence as we now do the roads laid out and marked by

civilized man. In fact, the Fort Clark road, from Danville to Fort Clarke, now known as Peoria, was originally a thoroughfare for Indian traffic.

The site of Urbana seems to have been a favorite camping ground for the Pottowatomies. Later, when other settlers came, they found many well beaten trails across the prairies, but the spring situated on approximately the site of the Flat Iron building in Urbana, was the greatest attraction. This furnished an abundance of fresh water, and with the creek now known as the Boneyard, adjoining and the big grove furnishing an abundance of game, they camped there even for years after the first white settlers had taken up their abode. Indian trinkets and ornaments were often picked up in that neighborhood and when the Flat Iron building was erected, an Indian body was dug up, suggesting the presence of an Indian burying ground. As late as 1838 the corn hills of the Indian occupants of Urbana were found not far from the present court house square. Early settlers tell us that the Boneyard took its name from the bleached bones of many animals slain by the Indians along its banks, while coming to it for water.

That the site of Urbana had been the home of these Indians for a great manyyears was evidenced by the fact that a chief of the Pottowatamies, one Shewauger by name, better known to the early settlers as "Old Soldier," returned to this spot as his birth place many times subsequent to 1834. He claimed to have been born under a

black cherry tree near the cabin of John Wilkinson, where Kline's store now stands on Main Street. This cabin was afterwards moved to Crystal Lake Park, and has recently been destroyed. In 1831 he came with 15 or 20 other Indians and wintered on the west side of the grove, three miles north of Urbana.

Another favorite camping spot for Shemauger and his braves was on the clay bank, situated on the creek at the north end of the grove. Shemauger was 75 years of age in 1832, when subsequent to the Black Hawk War, he emigrated with his squaw and papooses to the far west. He sometimes came in company with a large part of his tribe, and sometimes only with his family, and would remain in camp for months along the creek. One early settler living near the clay bank tells of paying frequent visits to the camp, fearing nothing. He tells of the braves cutting with their tomahawks, holes in two nearby trees. into which holes they inserted poles cut the proper length. These poles made a huge ladder reaching to a great height. Up this ladder they would climb on warm nights to escape the heat and the mosquitoes, peacefully reclining among the top of the trees, while their squaws were engaged in their domestic duties below.

Chapter III

Land Survey of Champaign County--1821-1822.

In order fully to understand the early surveys and methods of taking title to land by the early settlers,

it is necessary to review the system used by the United States Government in its surveys:

Surveys in the United States are based upon meridian lines running exactly North and South, measured by astronomical measurements, and upon a "Standard Parallel," or Base line, running East and West, similarly established. Similar lines parallel to these are run every six miles, and thus the surface of the earth is divided into six square miles North and South and six miles East and West, each containing thirty-six square miles or sections. These sections are further divided by meridians and parallel into halves, and each of these into thirds, making a meridian a parallel every mile. By dividing these miles into halves, the points are established for dividing the section into quarter sections.

The square of thirty-six miles are termed "townships" and each tier of them East and West is numbered either N. or S., from the base line, and each tier of them N. or S. is termed a range, and either numbered E. or W. from the meridian. The N. and S. lines bordering the townships are known as "range lines," and the E. and W. as "township lines."

The sections in any given township are numbered beginning with section 1 at the north-east corner of the township, running thence across and back until the 36th is reached at the southeast corner.

Thus, for instance the designation of Urbana Township at T. 19N, R. 9E. of 3rd P.M., means that Urbana township

is the nineteenth township north of the base line, and in the ninth range east of the Third Principal Meridian.

The principal part of Urbana being in Sections 7, 8, 17 and 18 of Urbana township means that they are the upper four left hand sections. The designation NW 1-4 of NW 1-4 of Sec. 6, Tp. 20 N. R. 9 E. would, therefore, mean 40 acres in the extreme upper left hand corner of the section in the extreme upper left hand corner of Urbana township.

In 1822, the year in which the first surveyors came to what is now Champaign County, all the land at present occupied by Clark, Coles, Edgar, Vermillion, Champaign and Iroquois counties, was within the limits of Clark county, which in its turn had been separated from Crawford county. Whether these surveyors were the first white men to set foot within the limits of Champaign County is not known.

It was the duty of these surveyors to fix and mark the lines dividing the townships and sections, running their lines a mile apart through the woods and prairies and across the streams, at right angles to each other, and where these crossed to erect mounds of earth and bury charred sticks or stones. If this was impossible, they marked nearby trees.

At the time these surveys were made, the townships were designated by number and not by name, and naturally the first to be surveyed were those convenient to existing trails. As the only large trail running through the territory at that time came into the present county from the north-east, those eastern tiers of townships were surveyed first.

The two eastern tiers, known as Ranges 10 and 14 East, were surveyed by deputy surveyors in the year 1831, while the rest of the townships in the present county were surveyed in 1832. Between Ranges 10 and 14 East occurs a narrow irregular strip about a mile wide, running North and South through the Eastern part of the county. This is known as Range 11 East, and was caused by one group of surveyors surveying Range 14 in the Eastern part of the county, and another group surveying the Western tiers of townships.

It is interesting to know that in the County Clerk's office in Urbana, the county seat, the original "Survey Records" copied from the records in the General Land Office faithfully show every pond, every stream, and every grove of timber in its exact position and proportion. When the first settlers arrived, they found the abandoned camp fires of the surveyors where the section and township corners had been marked. These water color plates show the timber tracts, the ponds, streams and open prairie just as they appeared to Russel Fielder, William Tompkins and Henry Sadorus, a few years later.

CHAPTER IV

THE FIRST WHITE SETTLERS

1--Hunnel Fielder

There seems to be some question in the minds of early historians as to the identity of the first white settler in what is now known as Champaign County. This honor undoubtedly lies between one, Hunnel Fielder and one, William Tompkins. However, due to the fact that Fielder settled at the extreme eastern edge of the Big Grove timber, and Tompkins settled farther along the creek with in the timber tract itself, it may be assumed that he found Fielder already settled on his arrival, and took up his residence a little farther west.

Imagine, if you can, the situation in which Fielder found himself upon his arrival. After some four or five weeks on the road from Kentucky, for it is generally accepted that he came from that state, traveling by wagon or by horseback, he entered the present county from the southeast, tradition tells us, stopping over night at a tract of timber afterward known as Lynn's Grove, located on a stream near the south-eastern limits of the county.

From there, he followed the edge of the timber along the south side of Salt Fork river until he came to the edge of a larger tract of timber afterward known as the Big Grove, and there he made his home.

The reader may ask why he chose a home in the timber tract rather than on the open prairie. Such a tract furnished him with shelter, building materials, wood for fuel, skins for clothing, wild animals for food, and abundant water.

He had with him his wife and family, very likely consisting of a large number of children, as was common in these days. As near as we can figure, his cabin consisted of a building ten feet in diameter, built of rough logs or rather poles, such as he and his family could handle; a dirt floor, no windows, a fireplace made of sticks and clay, and a door of split logs.

This cabin stood on the south side of the river or creek, at the extreme eastern edge of a timber tract extending north of his cabin some four miles, and west approximately the same distance. This grove consisted of virgin oak, hickory, sugar maple and other timber. His nearest neighbors were a small settlement of Pottawatomie Indians located on the present site of Urbana, four miles west.

Russel Fielder did not own the land on which he located in the year *____ but was at first a squatter upon the public domain as were all of the early settlers in the county prior to 1827. It is easy to understand that although any of the land could have been bought for $1.25 per acre from the government, it meant a long and dangerous trip to the land office a hundred miles away to register his title and become the owner in fee simple of his home. On the other hand, he had little fear at that time of any other settler disputing his claim.

* The year shown in notes is "1882" which must be an error.

It is easier to understand the reason other pioneers came later, lured here by the accounts of early settlers, and cheered by the companionship of their fellows, but the loneliness and hardships of Fielder and Tomkins for the next five years can only be imagined.

Let us digress for a moment and see what were the conditions in the territory now occupied by Champaign county in their time: In the northwestern part, there was a timber tract some eighteen miles long, following what is now known as the Vermilion river. In the extreme north-eastern part was a timber tract some twelve miles long following what is now known as the Salt Fork. In the center was a grove some six miles long by four miles wide, along a branch of the Salt Fork. This last extended from the present site of Main street in Urbana on the south, to the middle of Somer township on the north, and from the timber tract consisting of virgin timber recently purchased by the University of Illinois on the east, to the city limits of Urbana on the west. Two other small timber tracts, one along the Okaw and the other along the Embarras (pronounced "Ambraw") completed the forestration of the county.

It is interesting to note that the early surveys show the greater part of the timber located on the eastern side of the several streams. This was caused by the protection given the timber on the eastern side of the stream during the forest fires, the prevailing winds being from the west.

Mr. Fielder did not enter the land on which he erected his cabin, but in 1838 he entered the eighty east of it, the first entry made in the grove. About the same year he

built a mill for the grinding of grain, which he operated for several years. It was driven by a wooden beam pulled in a circle by horse power, and operated two granite boulders between which the grain was ground. His son, Charles taught school in the Broomfield neighborhood in 1833. Samuel Fielder with his family, emigrated to Iowa in 1851, selling out their claim to Isaac Busey.

2--William Tompkins

The same year Samuel Fielder settled east of what is now Urbana, William Tompkins settled on the branch of the Salt Fork running through the present site of Urbana, the exact location of the cabin being on the east side of the creek, back of the Urbana Courier office. His cabin was the first located in Urbana, and was still standing and in use in 1855, having been subsequently purchased by Isaac Busey. According to the account given by an old settler who spent many a night in the cabin, it was roughly made of oak logs, and was from twelve to fourteen feet square. There were no nails, hinges, glass or locks used in its construction.

The cabin was built as follows: Large logs were placed in position as sills, on these were placed strong sleepers or cross poles, and on these sleepers were laid the puncheons, being rough hewn slabs of trees to serve as floors. The logs were then built up until the proper height for the eaves was reached; then on the ends of the building were placed poles longer than the other end poles, which projected some eighteen or more inches over the sides, and were called

"butting pole sleepers." On the projecting ends of these were placed the "butting poles," which curved on each side to give the line to the first row of boards or slabs used as a roof. These were, of course, split, and as the gables of the cabin were built up, were so laid on as to lap a third of their length. A heavy pole was laid across the roof parallel to the ridge pole, to keep them in place. The house was then chinked and daubed with clay and mud.

The huge fireplace built in one end of the house was made of clay stones and sticks. It served both for cooking and for warmth. The ceiling was covered with skins of animals to help keep the cabin warm. Holes were cut for windows, but were without glass, greased cloth being used to supply light. The door was made of log slabs, and hinged with pieces of leather.

The furniture consisted of a large puncheon or slab of oak, flattened on the upper side, and with four legs driven into it at the corners . (Table) The seats were stools made in the same way. rThe bedstead made in the form of a long box, was swung up against one side of the cabin during the day, thus affording more room in the cabin. The bed was made of leaves or corn shucks covered with skins. Home dipped tallow candles were used for lighting, the tallow being obtained from animals. Wooden vessels named "noggens" were used for bowls, and forks were a rarity.

This cabin was the scene of the first circuit court held in the county, and the seat of the deliberating over the location of the county seat. Later on the erection

of a new cabin by Isaac Busey was used as a carpenter shop, and later as a stable for "Uncle Billy" Park's cow. The new cabin of Busey's afterward known as the Wilkinson cabin", stood where Kline's store now stands on Main Street, and was subsequently moved to Crystal Lake Park, but has since been torn down. The homes of Fielder and Tompkins developed into trading posts of a sort with the neighboring Indians. At that time Fielder and Tompkins were the only white settlers between the settlements on the Wabash river and those in McLean County.

"HISTORY OF CHAMPAIGN COUNTY, ILLINOIS"
By Judge Joseph O. Cunningham
Pub. by the Munsell Co., Chicago, 1905.

Pp. 853-855
Quote at random:

"ABANDONED CEMETERIES."

The old cemetery at Urbana, bordering on University Avenue, was never a plotted cemetery, but burials were made there early in the '30's, the ground then being a dense thicket of small timber and brush. Thus use of the ground continued for forty years. Monuments and stones were set up promiscuously, only to be removed with the remaining dust of such bodies as were removed to other places of interment, when the authorities of Urbana, moved by sanitary considerations, prohibited the further use of the ground as a burial place.

Until 1902, the ground, with its few stone monuments yet standing, remained an unsightly waste of weeds and prostrate grave-stones. The city authorities then directed the removal of the remains of such as could be identified, to other cemeteries; and, where no one appeared to care for others, that the stones be buried over the dust they were intended to mark, and that the space be converted into a public park.

A short distance west of "Brownfield's Corners", in Somer township, Sec. 34, is a clump of small trees and brush within which stand a few old marble slabs, the inscriptions upon which bring to mind pioneer families whose members lie buried there. This is an abandoned pioneer cemetery, known formerly as "Rhinehart's Graveyard", for the land

was once owned by Matthias Rhinehart, and he lies there, surrounded by many of his neighbors, all in unmarked and unknown graves. The first burials in the settlement were made here, among them being that of John Brownfield, a Revolutionary soldier. It is said that the burials here would equal one hundred.

The old cemetery at Urbana, bordering on University Avenue, was never a plotted cemetery. About one mile north of this point, and upon the south end of the west half of the northwest quarter of Sec. 27, is another pioneer burying ground, marked with a small growth of timber. Near it was built the little church in which worshipped the early church members of 1836. The church has long since disappeared with its early worshippers, many of whom lie there in unmarked graves; but no hostile plow disturbs the soil where they sleep.

To the northeast of this cemetery last named, 100 rods or more, upon the farm of Henry B. Hill, in Sec. 33, is another cemetery where rest, in neglected but undisturbed graves, some of the early settlers of the neighborhood. Here, too, a growth of trees protects the graves.

Somer township has yet another abandoned cemetery where were buried many wellknown men of early times. It is known as the "Adkins" Graveyard", and is situated in Sec. 21, upon land once owned by Lewis Adkins, now owned by T. B. Thornburn. Gravestones are still standing which bear familiar names, but many are unmarked.

The Salt Fork Settlements, in like manner, established cemeteries which were long since abandoned as places of interment, in favor of platted cemeteries. One of these in Sec. 28, a short distance south of the old village of St. Joseph, contained the bodies of large numbers of pioneers and their families. Among those named was Mr. Stayton, father of a numerous family, among them was David Stayton. These grounds, too, are covered with brush and small timber.

(Copied Feb. 8, 1939
for Mrs. Carlock—
Emily Burks.)

TWO RELICS OF PIONEER DAYS REMAIN

Millstones Used by Early Settlers Preserved.

Urbana Courier, Nov. 10, 1933.

Persons frequenting Crystal Lake Park perhaps have noticed two old fashioned mill stones that lay on the ground a short distance west of the pavillion.

These stones were in use in horse mills nearly 100 years ago, having furnished the grinding power in one of the early day grist mills located in this county.

John Brownfield, in 1835, built a horse propelled mill, as an improvement on the hand mill, using these stones, which had been worked out from rough boulders. In 1843 he moved the stones to the creek and built a water mill.

After pioneer milling was superseded by steam with the erection of the big Park mill in Urbana in 1850, these stones passed thru possession of Brownfield descendants until, at last, they were donated to the park board as relics.

Log Cabin Recently Destroyed.

The log cabin that, until three years ago, stood just west of where the mill stones lie, also had historical interest and its destruction caused considerable criticism. This was the second cabin erected in Urbana by Isaac Busey, whose first, built a few years earlier, was the scene of the deliberations over the location of the county seat, and also of the first circuit court session in Champaign County.

The second cabin, built of massive logs adzed square, stood from the late 30's on the site of the present Knights

of Pythias building, until 1903, when S. F. Swartz, then owner of Crystal Lake park, bought it and moved it to the park as a repository for relics. It was never used for that purpose, however, and finally became regarded as an eye-sore. Instead of moving it to a more obscure part of the park, someone had it torn down, the logs burned, and thus passed another of the few remaining actual reminders of the infant Champaign county.

Found Human Skeleton

When this cabin was removed from its original site by Mr. Swartz, a human skeleton was found beneath it, to the intense excitement of the populace, who imagined that a murder had been committed there years back and the body concealed. Years later it came out that the Huck Finn and Tom Sawyer element of the town had put the bones under the cabin to produce just what their discovery did produce—a thrill for the townfolk. The now famous "Chic" Sale was in on the hoax. Incidentally, it may be said that the only person who did not appreciate the joke was the grandfather of one of the boys, a physician, who was minus a perfectly good skeleton in consequence.

FIRST SETTLER TO DIE

Was Buried by Indians Who
Wanted to Scalp Man Who
Deserted Bereaved Family.

- - - - -

Grave Located and Skeleton
Disinterred 77 Years
Later

- - -

Now Rests in Woodlawn Cemetery, With Grave Suitable
Marked.

In Woodlawn cemetery there is a grave with a modest headstone informing him who reads, that it is the last resting place of Isaac Cook, the first white man to die in what is now Champaign County.

A few hundred yards north of this grave there is a spot that was Cook's grave for nearly eighty years, from the time he was buried by wild Indians in 1830, until his skeleton, still encased in the remnants of the birch bark shroud in which the savages wrapped the corpse, was exhumed in 1907 by the late Dr. Judy, then superintendent of the Woodlawn cemetery.

Original Grave Unmarked

Cook's original grave was not marked, and tradition had left knowledge of its location only in a general way. The family had come to the wilderness that was then the site of Urbana township now and had settled west of the Big Grove, but, before it could be domiciled, Cook sickened and died. A man who had come with the family from what was then the frontier of civilization, determined to return, and despite the pleadings of the dead man's widow and children, threw the corpse in the snow and started back.

A band of Indians, coming upon the little brood, weeping beside the body, wrapped the body in birch bark, after their own custom, and buried it six feet deep. Indignant at the way Mrs. Cook and her family had been treated, the savages were determined to overtake the brutal deserter and scalp him, and would have carried out the plan had they not been dissuaded by the widow.

Discovered by Chance

Years passed, and the location of the grave was forgotten as the settlers familiar with it died or moved away. and it was thru an observing plowman that historic spot was located and the remains given fitting reburial.

This plowman noticed that, at a certain spot in the field adjoining Woodlawn cemetery on the north, the earth gave evidence of having at one time been disturbed. He informed Dr. Judy, who recalling the story of Isham Cook's death and burial, as told by the early settlers, decided that the spot marked Cook's grave.

Digging down a little less than six feet, he found the skeleton, well preserved, as well as were the portions of the birch bark shroud that had escaped decay. The skeleton was intact, with the exception of the toes and fingers. Checking up historically on the movements of the Cook family, Dr. Judy and others decided that there could be no doubt as to identity.

After the bones had been reverently viewed by numerous persons interested in the early history of the county, they were given final interment in donated cemetery ground, and a suitable marker, also donated, was erected at the grave.

(Copied Dec. 30,1939
by
Emily Burks
for
Mrs. Carlock.)

LINCOLN PAPERS IN CHAMPAIGN COUNTY
COURT HOUSE-- ILLINOIS.

Archives of County Courthouse include Papers Written, Signed by ABRAHAM LINCOLN.

Among the many musty papers in the archives of the Champaign county courthouse in Urbana are almost a dozen written or signed by Abraham Lincoln during the time he followed the circuit of Judge David Davis, whom he later, as President, appointed to the Supreme Court of the United States.

The earliest of the papers, an assumpsit on a marriage contract is dated May 3, 1850, and is signed by "Hewett, McRoberts and Lincoln." The next document filed is evidently in Lincoln's handwriting and it is signed by himself, the date of filing being June 23, 1851.

Five original documents remain from the year 1852. Some of them bear only Lincoln's signature, and some that of "Murphy and Lincoln." One of these papers is merely signed by Lincoln as witness to a damage suit. On another two damage suits are recorded in one paper--Simers and Davis are signed as attorneys for the plaintiff, and Lincoln as attorney for the defendant. Also in this period is one partly destroyed record of Judge Davis' instructions to a jury sitting at a trial in which Lincoln was attorney for the defendant.

The next paper in the series is dated October 23, 1855, and evidently written by Lincoln, is signed by "Coler and Lincoln." The last paper of this period, although not concerned with any case of Lincoln's, is of historical interest; it is a decision written by Judge Davis in which he awarded a money judgment against the Illinois Central Railroad Company.

Lincoln, who at the time was establishing a notable reputation for himself as a trial lawyer in Illinois, was mainly occupied with defending the under-dog as some of the original papers indicate.

The papers were apparently filed away by the clerk of the circuit court and forgotten until about four years ago, when an investigator for the Lincoln ~~[illegible]~~ society in Springfield was burrowing through the records of cases in which Lincoln had been attorney. Among them were those now preserved in the original at the courthouse. . His interest aroused, he came to Urbana where dilligent searching revealed the historical treasures.

He was permitted to have photographs made of the small number of papers at the University, but was not allowed to take them to Springfield as he wished.

Repeated searching through the old files of the circuit court have failed to disclose any other papers dealing with Lincoln's law trials of this early period. They are now kept securely under lock and key and the site where Lincoln once debated with the fiery little Douglas is now of especial historical significance, marking the beginnings of Lincoln's greatness.

While the documents are slightly faded and the ink is turning brown, they are as legible and the paper is almost as good condition as eighty-five years ago. No printed legal forms were used then and words scratched out or written over were allowed to pass the authorities.

One other document of note, dated 1835 and recorded on parchment

is listed in the historical curio of the courthouse. This a deed to land granted to one Ben Thompson under the United States land act of 1834 with the signature of President Andrew Jackson affixed to it.

(Daily Illini, University paper, October, 1935.)

(Copied for Mrs. Garlock
Jan. 17, 1935, by
Emily Burke).

LINCOLN ONCE SPOKE AT EARLY COUNTY CHURCH.

(GOOSE POND)

"Champaign News-Gazette, Nov. 1930."

Quote:

Although the first Sunday School in Urbana had been a union gathering in the Court House, made up and supported by Baptists, Methodists and Congretionalists, the school was moved, along with most of the people, to West Urbana. Here it met for the first time in the unfinished house belonging to a Mr. Snelling on what later became University Avenue, and was known forever afterwards, not as the Union School, but as the Sunday School of the First Congregational Church.

Lincoln's second speech in the old church was made in September, 1858. Besides this, perhaps one of the most unusual gatherings held on Dec. 11, 1859, when loyal abolitionists met in solemn session in a memorial service for the late John Brown, who had come to so untimely a death by execution nine days before, on Dec. 2.

On Dec. 7, which was Wednesday, there appeared in the newspaper, the announcement that Mr. Van Dyke, then pastor of the Goose Pond church, would preach on the text:

"Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?"

which was taken from Jeremiah 5:29. Then at 6:30 o'clock Sunday evening, the Rev. I. P. Stryker, the Presbyterian pastor in Urbana, preached in the same place what was announced to be the "funeral sermon of Old Ossawatomie Brown."

Lincoln spoke at Goose Pond church

According to Prof. Larson (History Dept. U. of Ill.) the papers commented that "the house was crowded to overflowing at both services by an attentive and respectable audience. The discourses preached were charitable and reasonable as well as pointed and able."

Because of the political significance of the theories on which the deep thinking old church fathers had built their organization, there was some friction in the ranks of the brethern themselves at times. Two men and three women formed the first group to sign the covenant of the body. They included: Moses P. Snelling; Mary Rankin; Caroline Snelling; Tamar Campbell; Jane Higgins, and Alsethea Snyder. It was on Nov. 1, 1853 that they completed their organization.

But a few days later A. O. Howell arrived in Urbana destined to become a leader in the church group, and bring about a radical set of principles which were to characterize the organization thruout the war as strictly abolitionists, strictly prohibition, and strictly opposed to secret orders of all kinds, especially the Masonic fraternity.

Howell found a "spiritual kinsman" in Marcus A. Barnes, lately from Plattsburg, N.Y., and Rankin (John) joined with them, too. Together they mapped out a set of five "thorough principles" to be used in the church as "articles of faith, standing rules, and covenant." After some discussion, all the members of the church signed them. The resultant radical tendencies gained for the

Congregationalist Church at times the title of "Nigger Church" during the days of the slavery furor.

S. P. Atkinson, who came to Champaign in 1868, remembers the pastor Blanchard, who was still known in town at that date, and after. He was known thruout the country as one of the most radical men on the Masonic question, who had ever been known here.

"He has often come to our house and I have heard him speak on the subject of anti-masonry" declared Mr. Atkinson. "He was one of the most radical men I knew. It wasn't only Masonic work he disliked, it was secret orders of all kind." Not until 1876 was the church's staunch stand on secret orders abrogated under Rev. Pierce, when it was resolved that "this church is not an anti secret society but a church of Christ", which known no test of membership but Christian character.

But in the good old days of her first growing pains, the church was sincere and unrelenting in its stand, which was made to be observed. "We were abolitionists and disfellowshipped all who were not," wrote Howell. "We disfellowshipped all known Masons with their horrid and profane oahhs and barbarous penalties."

Created by a congregation that took the matter of everyday politics and civil and national government as seriously as it did its religion, the Goose Pond Church grew to be a center about which the life of the small community circulated for many years. The matters of the

church were vital to the old church fathers of the Congregational church; but no more dear to their hearts than the political questions that rocked the nation. Their duties to church and state were interlocking, mutually supporting. Of mutual importance to them also were the developments of the community.

The Goose Pond Church stands alone in the history of Champaign, strangely entwining and interlocking the threads of an ideal church and civic development. It became a community house about which circulated the everyday life of the town.

It came to its end long since, and with it went some of the finest tangible relics of an ideal church, built to be a hub for the community, whose influence should be felt in every good and uplifting undertaking of the people. But as time sweeps on, and the near becomes the far past, the splendid features of the old building's services to the community stand out ever more clearly.

(Copied Feb. 6, 1939
for--Mrs. Carlock
Emily Burks)

THE WALKER OPERA HOUSE

Preface

The great bulk of my information was received from A. D. Mulliken, who was an usher in the Walker Opera House. His father, J. W. Mulliken, was Manager from 1883 on for several years and has told me, as a young boy, of many incidents which would have been invaluable, but my memory fails me. In fact the failure of the human memory is responsible for the lack of dates in some instances in this paper.

I have tried chiefly in this paper to deal with the old Walker Opera House since it was more picturesque and crude than the new one. However, Taft's visit to Champaign was important because he was the only President besides Roosevelt (1912) to visit this city since Lincoln.

Mr. Mulliken tells me this is correct as nearly as he can remember so I respectfully submit it to you.

THE WALKER OPERA HOUSE

(Northwest corner of Neil and Park Streets)

While drama, melodrama and light opera held the eyes and ears of the "Four Hundred" in upper forties of New York, and while Clark Street was patronized by the amusement-seeking Chicagoans, we country folk were not entirely out of the picture. Whatever the estate of man, he must have amusement, so even in the "Empire Building" days of the Eighties, we find amusement houses in Champaign. The foremost of these early establishments was the "Walker Opera House."

"In 1884 a building was erected known as the 'Old Armory' afterwards called the 'Walker Opera House.'

"This building was conveyed in 1889 by the Armory Company to Walker and Mulliken. Walker and Mulliken conveyed it in 1893 to the Walker Opera House Company. "*a

In the year 1884 Company D *b of the local militia decided they needed an armory in which to drill and store their supplies. This company was detailed to guard the supplies of the University of Illinois, since violence was feared from strikers. The vigilantes had had a rather

*a From a brief on a case in the Suprose Court of Illinois, Gulick vs. Hamilton
*b The name of the company was changed to H when they were called to the Spanish American war.
*c Told to me by J. V. Mulliken, a member of Company D.

dull day of it so when a couple strolling on the south campus (as they are wont to do even today) were descried they were immediately arrested as "suspicious characters". They certainly were "suspicious"---- of a monkey in the woodpile. But back to the thread of the work. The Armory Company built and operated the building but were unable to make a "go" of it, so the building was foreclosed on by its creditors.

A group of men comprised of F.T.Walker and his partner, J.W.Mulliken, both of Walker and Mulliken furniture store, Julius Hamilton, a wealthy lumber dealer, and capitalist, W.B.McKinley, United States Congressman, United States Senator and capitalist, and Andrew Barr, a brick manufacturer of Urbana, took over the building and formed the "Walker Opera House Company" in 1889-- total capitalization $10,000, each man ownin, two thousand dollars in stock.

It was customary for some of the famous actors and actresses of that time to go "on the road" for a part of the season, consequently the Walker Opera House set its standards high --- "Good drama will find a patronage here--- we don't want the poor"*-- as symbolized by its motto. As a result some of the best actors of the "Old School", a world renown literary figure, and a President have each in turn made these walls ring with the sound of their voices.

* from Walker Opera House letterhead.

Everything from Shakespearian play down to hypnotists and medicine men, including lecturores, minstrel shows, musicians and "magic lantern" shows have played in this house. Besides being the best play house of the Twin Cities this Opera House was the scene of many dances, parties, band concerts, society meetings; high school commencements, church fairs and pilitical conventions.

The Opera House itself was a large brick building three stories high. The ground floor was composed of two office rooms and the lobby, raised a few steps from the sidewalk, in front, the dressing rooms in the rear and in the middle a livery stable whose faint, though at that time, familiar odors would be discerned by those in the parquet above. The second floor was the main seating space with the exception of the stage at the back which was raised about four feet from the floor and two rooms over the office rooms from which stairs lead to the balcony. The parquet was level and when the chairs, which were fastened together in sizes, were removed, the floor could be used for dancing, parties, etc. The third floor was the balcony in the shape of a tall "U". Of those seats on the sides there were only two rows of permanent opera seats-- more comfortable and expensive than the seats of the parquet or "peanut heaven." Peanut Heaven was a raised platform in the broad bottom part of the "U" at the very back of the auditorium. In the ledgers of the "Walker Opera House" we never miss the fifty cents paid the policeman who patrolled the aisles of peanut heaven and quelled any disturbances which might arise, as

they often did.

Perhaps the most important part of this old play house was the stage. The stage occupied the full width of the building (sixty-six feet) with a fly gallery through to the roof (three stories). The view from the audience, however, was a proscenium arch, twenty-two feet high by thirty-three feet wide illuminated by gas foot lights. In the rear of the stage were the steps leading to the dressing rooms below, and beside these steps were stacks of scenery, drawing rooms, forests, lakes, libraries, street scenes-- in fact anything that could be wished for. These "sets", as they were called, were painted for the most part by transcient artists who applied to the manager for a job of "touching up" or perhaps making a new set. Many a-men - and possible some of the women too -- can remember as a child watching some of these scenery painters work -- for there were always a goodly audience of barefoot, wide-eyed juveniles.

Back stage were heavy "drops", battens, upon which were strung the scenery, catwalks, gas lights of all descriptions, and many ropes by which scenery, curtains and lights were hoisted or moved to produce "effects." Whenever there was a show on the bill, great trunks filled with gorgeous costumes could be seen back there. But in all this equipment one of the most important articles has been omitted. This, each company brought with it and usually placed it in the front of the balcony---- it was the much sought-after "lime light."

Since drama seemed to be the main feature of the "Walker Opera House" are found in the lists of attractions

Cibler, Gorden and Gibney Comedy Company; Robinson Opera Company (with a young comedian named Raymond Hitchcock); Walker Whiteside; Clay Clements; Verona Jarbeau; Richard Mansfield; Andrews Opera Company; Eddie Foy; DeWolf Hopper and Della Fox; Charles A. Loder; Ezra Kendall; James K. Hackett; Mrs. Frank Fisk; Charles G. Hanford; Al Henry's Minstrels; Robert Warwick; Mary Mannering; Denman Thompson; Mrs. Leslie Carter; Leach and Rogers Minstrels; and Tom Thumb Company; to mention only a few of the more familiar ones. In view of this fact it is keenly fitting to attend a play ---- just to see what it is like.

This afternoon on the sides of various and sundrybarrns we notice some signs, posted by the bill poster who in his odd moments was stage manager and janitor, announcing that tonight was the night for the performance of "The Substitute" featuring Ezra Kendall. On arriving at the Opera House we see some of the townspeople arriving in phaetons, some others in surreys, others in street cars, and some on foot. The lobby is all aflutter with excitement because going to the opera house was an event in those days, moreover Ezra Kendall was a local favorite and more than that he was appearing with an "all star cast" in a hilarious comedy which he had written himself. The prospects for the evening are of the very best. After we have purchased our tickets for fifty cents (the special occasion calls for a raise from "popular prices" of ten, twenty and thirty cents*) we climb some stairs to the parquet doors. The seats are kitchen chairs and somewhat unfromfortable. When it is nearly time

for the play to start, a young man goes behind the footlights and lights them with a taper. The lime light sputters and finally blazes forth with its gleaming shaft focused on the stage. As the curtains rise a babble starts in peanut heaven and the policeman becomes active. All eyes are glued on the stage—— the final chord of the orchestra is struck—the show is on!

It is an unroarious comedy in which Kendall takes the part of an old man who is the son, then there is an older man, his father, and a still older man who is his grandfather. As the play becomes more exciting we notice some of the men round-about taking a "chew". Smoking during performances was not allowed but "chewing" seemed to be permitted. Of course, the problem of excess saliva results from this practice but is readily solved by expectorating between the legs onto the floor. At the end of the act the men start for the lobby, apparently for a smoke, as is customary even today, but they do not stop at the lobby. They go on to a nearby saloon for a glass of beer. Those who remain during the intermission can hear loud pounding and scraping as the scenery is changed, and if we were to go back stage we would probably see the principal character, along with the rest, helping to move the sets, since actors were not so temperamental as they seem to me now-a-days.

(I might explain that the popular prices were: 10¢ for peanut heaven, 20¢ for parquet and 30¢ for balcony seats.)

The curtain goes up and cheers, laughter, tears and "boos" are rendered freely by the audience. After a curtain call at the close of the second act it was the usual proceed-

ing for the leading character to give a short, humorous "Curtain talk". This was sometimes in the form of an old favorite poem such as "Casey at the Bat" or "The Face on the Bar Room Floor." At the close of the play the people all leave the auditorium and those whose destinations are in Urbana, find a string of "special" street cars waiting for them on Main Street as there were no car tracks down Neil street at that time. As the patrons are departing the janitor, stagemanager and bill poster in one, begins to stack the chairs along the walls and sweep out, applying the scrub brush in certain spots.

The main function of the "Opry House", as most people called it, was dramatic performances which included minstrel shows- a great favorite*, light opera and home talent opera besides the regular "road shows". However, since dancing was not allowed on the campus, the University clubs, now called fraternities, used to come to the "Walker Opera House" to give dances and parties. The functions were rather peaceable usually but occassionally the Sophomores would try to break up the Freshman Frolic. While we are on the subject of student activities it might be well to relate an incident.*

* Outside of Ezra Kendall's "Substitutes" and "A Pair of Kids", Hoyt's plays were generally favored, especially "A Bunch of Keys."

* Related to me by Mr. George Hugg.

During one of the road shows a mob of students demanded free admission and were refused. They began to tear up the pavement and throw the bricks through the windows. G. Huff, at that time baseball coach, was called to help quell the disturbance. He climbed the fire escape and told the boys "to quit acting foolish and go home." The queer thing about it is they did!

Both Democrats and Republicans held County Conventions in this auditorium and the name of Joseph G. Cannon '(Uncle Joe) is found repeatedly * as a speaker. In his campaign of 1908 William Howard Taft spoke from the stage and the auditorium was filled even to people sitting and standing on radiators and leaning in windows. Many a hot debate has taken place here. "Free Silver" and "Tariff" have been harrangued and discussed, railroads and trusts have been condemned and exalted, and graft has been exposed and possibly propitiated all in the same building.

The cultural side, attended mostly by women, is not to be slighted. University professors and lecturers spoke here. James Whitcombe Riley, that great poet of the common people stopped here frequently and one of their own number speaks to these simple, honest, country bred people in their own language.

" ..... when the blaze is blue
An' the lamp wick sputters, An' the wind goes woo!"

"You can hear the crickets quit an' the moon is grey
An' the lightnin' bugs an' dew is all squinched away."

He spoke of things familiar to these people and they loved him for it.

*Riley's "Little Orphan Annie" and "Raggety Man."

In the year 1898 the "Walker Opera House" was rebuilt and modernized to a great extent with a slanting floor, electric stage equipment, eight boxes, and permanent seats. One of the features of the new house was a new front "drop" which was considered by many to be a masterpiece. The bill from the Susanna Lundis Company, who made it, had been $1,000. It was the picture of a mountain scene with Indian tepees and a group of Indians. On the opening night of the new "Walker Opera House", Clay Clements in "A Southern Gentlem" was playing to a capacity house. At the end of the first act curtain call, the operator, in an attempt to make a "splurge" by dropping the curtain fast and stopping it just before it hit the floor, reversed the motors too hard. The brand new curtain ripped halfway across the top and the show had to be finished with the old roller curtain.

In each advancing step of civilization we find new things which push out the old. This has been the case of the old fashioned Opera House."*a Since the advent of talking motion pictures, vaudeville and radio the curtain has "rung" on the legitimate actor, the minstrel show and the light opera. As a result, though we wonder whether its thrills and glamor can be duplicated, we find in the place of the "Walker Opera House a modern store building and a hotel."*b.

F I N I S

*a The Walker Opera House was torn down in 1914.
*b Millers' Apparel Store and Hamilton Hotel.

(Copied for Mrs. Carlock- by
Emily Burks, January 1939).

OLD CALENDAR DESCRIBES CITY WHEN IT WAS JUST A TOWN;

FIRST MARRIAGE LICENSE WAS ISSUED in 1833;

QUEER SOCIAL LIFE

Harold E. Hitchings
Champaign - News-Gazette.

.....In the hands of a Champaign citizen is a calendar of 31 years ago, 1908, called "An Historical Calendar of the Old and New Torn," which is devoted to recalling the events in Champaign county which marked turning points in the development of a growing pioneer community, beset on all sides by obstacles of the ordinary country town. The calendar, apparently printed with no advertising and in view was loosely bound into a booklet. The breath of the past seems to eminate from the crisp accounts of momentous happenings it records, and one's imagination is quickened to read the many human details between the lines which tell only facts.

First License

In 1833, the calendar records, the first marriage license was issued in Champaign County to Malinda Busey and John Bryan. That is all it says, except that Moses Thomas married the couple.

And yet there is called up a mental picture of Malinda and John, sturdy pioneers in mind and body, probably. More accustomed no doubt, to outdoor life than he was to court houses and procedure, let alone marriage, John no doubt blushed as he asked for the license. And his bride to be, who no doubt for weeks had prepared to provide canned goods and table linen for her new household was not interested in

the fact that she was to be married with the first license issued in Champaign County. Little did she know or care how much the community grew or whether or not she and John were remembered.

The calendar lists another wholly different event of some 23 years later. Heavy old silk dresses that rustled and rattled as their owners walked about were the order of the day in Champaign on March 4, 1861. And in all probability more than one polished silk hat came out of its hiding and was donned pompously by mustached gentlemen in Prince Albert coats. For that was the date of the Grand Inauguration ball in honor of Honest Old Abe, on that day was inaugurated the President of the United States. Of course, Abe was far off in Washington, but Champaign citizens celebrated nevertheless.

Inaugural Ball

Champaign's inaugural ball was at the old Doane house, near the Illinois Central tracks. Clark's Quadrille band played the slow music, according to a hand bill copied in the old calendar. Lincoln's inaugural ball in Champaign cost $1.50 per couple, a mighty sum in those days. Six men were on the committee to prepare the event.

Straight and composed-- and very rhythmical-- so danced the very select group on that 1871 night, and there was little show of jazz as the orchestra and dancers, typical of a day that retained a composure beyond reproach especially at dances, danced until late hours.

Other interesting events in Champaign's history are recalled in the calendar. For instance, in 1833, according to an item found, there occurred on November 13, a meteoric shower, when stars fell. And again, in that same year the last of the Kickapoos, Indian tribesmen..emigrated to their newly established reservation at Leavensworth, Kansas.

Copied January, 1939
for
Mrs. M. Carlock--
by Emily Burks.

COWS OFTEN INTERRUPTED FAMILY MEETINGS, LICKING OFF SALT ON OUTER WALLS;

PIONEER PREACHER SOLD RUM TO EKE OUT SALARY.

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Harold E. Hutchings
Champaign, News-Gazette.

From far and near the wagons were coming. Well-filled with children and baskets of food, with mothers wrapped in coarse homespun shawls, and fathers fitted out in high leather boots and their "Sunday best," the scene fairly pulsed with the vitality of the frontier. One after another the creaking vehicles, drawn by lumbering oxen, or two powerful horses, drew into the clearing.

A group of settlers --- men, women and children alike --- were filtering into the little vicinity, and had been since an hour after sunrise. Those who lived close in had come down early --- as soon as they had been able to get up and get away. For a gathering of any kind, especially a "meetin'," was greeted invariably with joy in the humdrum life of the prairie settlements. From forty miles away some of the families had come, they had been on their weary way for a day, and had stayed in the clearing over night with the ever present family of children.

A close observer might, however, have witnessed a singular occurance as one by one the wagons arrived, their occupants making haste to get out and associate with friends. For in the process of unhitching, the man of the group invariably seemed to have an unexplained air of secrecy about him. When his wife and the children were gone from

the vicinity, he would glance about slyly to the right and to the left, then appear to go on with his work of unhitching, but always watching out of the corner of his eye the others of the gathering, who were some distance away from the "hitch rack."

Sought the jug

....."Uncle Billie" Peters, otherwise known as the Rev. John (?) I. Peters, was known the countryside around for his whiskey.

Not that he made it himself, and voluntarily placed himself in the same classification with the Kentucky mountaineer "moonshiners." This was not the case. Not being so closely tied down by his official duties as a travelling minister would be, he could travel at times over the Ohio river where good whiskey could be bought for ten cents a pint. This he brought back by the barrel, and sold it out at a "bit" a pint, or a dollar a gallon as he went his trips, preaching through the country.

Both Essentials

But his action did not lower "Uncle Billie" in the opinion of his ardent religious followers. For whiskey there must be, and gospel there must be, the settlers philosophically decided, and if the two necessities happened to be furnished by the same agent --- well, what were the odds.

Religious services were few and far between in Champaign county in those early days --- the late 30's and early 40's. Reverand Peters, living in what was called the Salt Fork

timber, really brought a free salvation, after all, for he never asked pay for his services. Of course, he sold his whiskey, but the settlers still stoutly maintained this no harm.

Talking Tiresome

Like an oasis in their desert of life, came these meetin' days of the settlers. Dreary days, filled with only the hard work, they knew continually. When they did choose to take a day off, there was little else to do but go to the neighbor's house; and this too became tiresome "seeing the same people, talking of the same things." But meetin' --- everyone would be there.

The accumulated spandal of days would flow about the gathering on the wings of the wind. Little matter if there was no church house yet; the people could gather in the yard of a centrally located squatter. And when it rained most of them could get into the house, or the barn, or under some of the big trees. Finally there would be the service, with everyone singing the good old religious songs filled with a wholesome religious fervor.

They all Sang

Everyone sang; the trees about rang with the measured meter of the hymns and the sonorous tones of Uncle Billie, standing in front of his gathering, beating out time with his hand.

And then he preached.

Sometimes he spent long hours at it; often, it is true, he had to use the stock of phrases of his ministerial pro-

fession over and over in order to fill out the time. But a long sermon was beyond question a good sermon, and Uncle Billie wanted to give satisfaction.

Humble beginnings of a great, engulfing vital movement in the history of the community were these typical gatherings for worship so long ago. Descended from a people in whom the love for freedom to worship was almost a passion, the first settlers of the west lost little time in rallying at the command of their religious instinct. They were actually killing two birds with one stone, bringing about the solution of one of their social problems as well as the religious ones. For no event in the meagre social calendar could far surpass the occassional meetin' in the woods.

Not sole Interest

Uncle Billie's extra professional activity as bootlegger was certainly not typical of the first frontier ministers; although tradition had listed him as a minister. The very fact that he had settled in the timber, and taken over for himself a claim, indicated that his ministerial duties were at least not his sole interests in life.

But the spreading of the gospel can be held high as the sole motivating purpose of the thousands of frontier ministers, and "circuit riders" of those early days.

The first settlers were scarsely settled in their cabins before the itinerant was made a part of the circle about their cabin fires and faithful to the injunctions of his

divine commission, he reasoned of righteousness, temperance, and the judgment to come", records Judge J. C. Cunningham, chronicler of the past in this county.

Braved Elements

The courageous ministers of the church, braved the elements the year round, and undergoing hardships of the crooked prairie trails formed the one link between the wilderness and the culture of "back East." .....

He Roared --- So did Ox.

Barefoot, and astride an ox that lumbered slowly over the long miles, went the preacher, and "while he roared and bellowed inside the homes of settlers for the spiritual benefit of the accumulated settlers of the community, the ox, tethered to a sapling roared and bellowed outside."

But feeble beginnings of the church movement, afterward to become so closely allied with t e growth of Champaign-Urbana and this community, were these first religious gatherings. Not until several years after the first sermon was preached was any effort made to organize a church. Denominations had not been able to gather sufficiantly the loose ends of their flocks in the different localities to draw up a membership, and set up the straight laced church creeds for members to follow.

Finally, however, in September 1838, John G. Robertson of Kentucky, ever zealous as a worker in the Baptist society of his home community, was responsible for establishing the first church in the Brumley schoolhouse, two miles east of Urbana. Then in the following March, at Mt. Pleasant which

later became Farmer City, the second church of the same denomination was set up. Later it was moved to Tuberset.

Orthodox Thinker

A strict orthodox Christian of the Baptist faith was Robertson, history records. Immersion, regeneration, a strictly observed communion, were well known to him and reverenced as were the principles of morality and the law of monogamy. It was a great day for the strict old doctrinist when he found enough others of his faith and beliefs to found the churches. Conscientiously, Sunday after Sunday, he met with them, adding to the membership, developing the work, laying the foundations for a greater development of religious life in later years.

In a similar duty of love, Rev. James Holmes came to the settlement in this county in 1835, living here among the people, the embodiment of all that is good and just, and strict in the Methodist church.

Worked ---- Preached.

Although he was primarily a workman and not a minister, it is thought that he was ordained. He officiated at wedding ceremonies in the community. With real characteristic of the traditional "fathers" of the churches the man, a mill-wright, saw his duty and did it." He had been brought here by the people of the community to construct a mill for John Brownfield, at the big Grove near Urbana, but seeing the dearth of ministers in the community which apparently showed much need of the

spirit of the church, he began to preach.

His first sermons, delivered without a proper building, were in a school house, not far from the home of his employer, Brownfield. The school is described:

"It was built of split logs, with puncheons for floor, basswood bark loft, greased paper windows, half log benches with the flat side up, and cost, furniture and all, not to exceed $25.00."

Crude Beginning

In such an inauspicious beginning, the first Methodist minister here "put his sickle into this harvest," his purpose the saving of souls. In the following year, the first class for the study of Methodist principles was organized. This was the direct antecedent of what became the Urbana Mission, and the Urbana circuit, where circuit riders started out on their long jaunts to their flocks, often traveling as much as forty miles on horseback, in any kind of weather, "all for the glory of God."

Always the first, it seemed, in the pioneer communities the Methodist and Baptist faiths got a head start on the other denominations in the county. But up to 1840, neither of these had developed enough momentum to construct a building to be used entirely for church purposes. In the three or four years marking the first attempt of the people to have a religious life, they had been too busy getting up their associations to have time for building a church.

But in 1839, religious fervor received a great boost at a camp meeting at Kaptonstall's mill on the creek a mile

below Urbana. Rev. S. T. D. Chase, destined to become well known inthis community's church circles, and at that time elder of the Bloomington district, had charge.

All Not Rosy

An epoch making event, it is termed by old citizens who wrote their impressions. From that time on religious life in Urbana began to grow apace, and a church here was immediately recognized in the Methodist conference, which greatly cheered the ardent local members, who labored consistently for the church and its advancement.

Reverend Arthur Bradshaw, the first pastor of the Methodist charge, found the beginnings of the county's first parsonage crude and made of logs, set in the midst of the small settlement, when he arrived to assume his pastoral duties.

Everything wasn't rosy for the man at first, to be sure, for he traveled 150 miles over the uncertain roads from the Ohio river territory to reach the new home. In his memories of the trip he wrote about the new church, and his hardships.

"My next appointment was Urbana Mission. This caused a move of 150 miles, and we were compelled to move in an ox wagon, camp out about half of the nights and take the weather as it came; so we had rain, mud, and storm. When we arrived in Urbana, our goods were all wet, and a fierce wind blowing from the northwest and no empty house could be found in town. The little society and friends had but put up the body of a hewed log cabin with rafters, but no roof, or chimney."

Did Everything.

Every three weeks the Rev. Bradshaw was expected to make the rounds of a dozen different meeting places, to administer

to the spiritual needs of the hardy pioneers. Like a true "circuit rider" he took his work as he found it, the old stories of him relate, and did not complain. Sometimes it was merely a sermon that was expected of him.

But often there was sadness in the little communities he visited, at times there was a funeral. And there in the stillness, with only the trees above to watch the little group of mourners he said the last and sad sentence that commends the bodies of good pioneers back to the soil they have loved. Then he went on his way.

It was in 1840, finally, that the first rude log church was built in Urbana. On the south side of Elm Street, between Market and Race it was placed, on ground given by the county commissioners for the purpose. In fact, the churchmen, being zealous only for the furthering of their work, were not too proud to accept gifts, and the entire construction work was done after donations of material, land and time were made. With such willing cooperation, however, the zeal of the laborers seemed to wane, before the work was completed, and for an entire summer the church set unfinished. Not until three years later, in 1843, did it have any windows.

Only the pulpit and the Amen corners were floored, in the building, and the remainder of the floor space consisted merely of the place where the floor should be, with the joists, regularly placed across the building, serving as seats during the meetings. But with all the inconveniences, the great

spirit of the church people could not be stifled, and with astonishing regularity they convened, with ever larger crowds, throughout the summer of 1840 in the crude building; and well up into the autumn months.

Minor Quibbling

Trusting, praying people they were, confident of the powerful influence of the church and Christian principles on their lives and the life of the community. With the fear of God in their hearts, they centered their social lives about the church they had built.

But from the first they argued back and forth the tenets of the faith they had known. Many minor quibbles in these early days are reputed to have originated in the opposite doctrinal beliefs of members in their little church community. But staunchly against the "bad influence" they stood united, for as yet the church was hardly old enough to have accumulated those taken in and later found to be "unfit."

The good pastor, Rev. Bradshaw, had troubles, it seems which surpassed those of even the ordinary minister. Lacking the "go between" of a board of trustees it was he who was held to account for the church's activities during his pastorate. It was he, it seems, who got all the blame, and the members took the praise when there was any .....

Cattle came, too.

It remained for two women, zealous workers since the church was established, to finally complete the work on the church building. Dissatisfied that it should be so unsightly,

made only of unfinished logs and timber cut roughly in saw mills of the countryside, they decided to whitewash it inside and out.

So, equipped with brushes and buckets, Harriet Harvey and Susan Gantner set about their task, only to bring about a situation quite unexpected by them in their earnest zeal to assist the work. Salt had been used, it seems, in the whitewash mixture, in an attempt to make it hard and permanent as a covering.

Cattle were allowed to run about untethered in the vicinity of the church, and were always hungry for salt. Great was their joy, as a result, upon finding such an abundant supply of salt all over the outside of the building. The cows seemed to know a good thing when they saw it. They continued, unbidden, to come back consistently to lick the tauty white building, as long as the savour of the salt lasted. The disturbance set up inside the church by their frequent visits, made it necessary to detail the younger would-be Christians to the outside of the building to ward off the offending, though well meaning visitors until after the service was ended.

Born in conditions that were crude, ranging even on the rediculous, the religious life of Champaign county grew in its own right apace with the other life of the community. As in every part of the country, citizens here have felt the duty to serve their God and their fellow men through the church. The result has been a constant development of the movements generally termed "for the upbuilding and betterment" of community life.

A TALK WITH AN M. E. PASTOR THAT FOOLED THE DEVIL

IN A DANCE HALL AT HOSER.

Harold E. Hutchings,
Springfield, Massachusetts.

The devil couldn't bluff Rev. Arthur Bradshaw. In fact, the good Methodist preacher, the first Champaign County ever had, was not above boarding Old Man Satan in his den, if necessary. And that is literally what he was called upon to do, way back there in the early days, when he held the first religious service of the little town of Hoser in a dance hall, the devil's traditional stronghold.

For several hours, Rev. Bradshaw had looked for a place to gather a few brethern and sisters for a service. But he had been unsuccessful until finally he discovered the dance hall, used two nights a week for dances. Boldly he went up to the proprietor, who was also the only physician in the village, and explained that he would like to use the hall on Sunday mornings for church. The physician and his wife were surprised, but finally agreed to give the use of the building.

"You don't dance in here on the Sabbath, do you?" querried the honest, old pastor, "and we can't use the place for services during the week any way. You let me preach on Sunday, and there wont be any friction."

Apparently the preacher knew whereof he spoke, for in his memoirs he proudly explained that both the doctor and his wife were converted before the year was out.

"But I never knew what became of those dancers," Bradshaw reluctantly added.

MARK SITE OF FIRST PERMANENT SETTLEMENT
OF WHITES IN COUNTY

Urbana Daily Courier
October 27, 1933

On Sunday, October 30, Champaign County will pay tribute to the memory of the first permanent white settler in the county. On March 7, 1824, Henry Sadorus, while wending his way westward with his family in a covered wagon drawn by a yoke of sturdy oxen, across the unmarked prairies of Illinois in search of a suitable place to establish a new home, stopped at a spot one mile south of what is now known as Sadorus, Illinois.

In the present day life with all its modern civilization, conveniences, and luxuries we fail to realize the debt of gratitude we owe to those pioneers who left home and friends behind and endured the hardships and sacrifices of frontier life and made possible the things that we have and enjoy today.

With this thought in mind, Mrs. Ida Newell, conceived the idea of a memorial to this first white settler of the country and with the Sadorus Garden Club sponsoring the idea it began to materialize in the fall of 1930.

A huge boulder, which geologists say was carried to this vicinity by the last continental glacier from Northern Wisconsin or Michigan or some part of Canada, and which is estimated to weigh between 15 and 20 tons, was chosen as the ideal marker. This boulder was located on original Sadorus land in which was known as the "old Sugar Camp," and behind which it is said, the Sadoruses once hid while a band of Pottawatomies passed thru this section on the path. It was to be moved about a mile to a public place

as near the old Sadorus log cabin of 1824 and the homestead that they later built in 1837 as it was possible, to secure a spot upon which to place it. This task seemed hopeless at first because of the expense it would involve but with the cooperation and unstinted donations of labor and time by those interested in the project and the assistance of two powerful steam engines the stone was moved in the fall of 1930 from where it had rested for, perhaps, thousands of years to where the hard road turns west, just south of Sadorus. It is at this spot where after two years of unavoidable delay, dedicatory services will be held. It is hoped that many from all over the county will attend, especially school children. .....

The following dedicatory program has been prepared to be given at 2:30 Sunday afternoon, October 30, 1932:

Remarks by presiding officer, D. J. Holterman.
Concert, Band.
Song, "America, (by audience, especially school children), led by O. C. Traylor and chorus.
Invocation, Rev. Yoxle.
Selection, by chorus.
Reminiscense, by Old Settlers present.
Song, "Illinois," led by O. C. Traylor and chorus.
Dedicatory address, State Rep. Roger F. Little, Urbana, Illinois.
Unveiling, by great-great granddaughter of Henry Sadorus, Edna May Sadorus.
Response by a Sadorus descendent.
Song "America the Beautiful," led by O. C. Traylor and chorus.
Benediction, Rev. Schweppe.

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Early History of the Settlement of Sadorus Grove by
HENRY SADORUS
of
Pennsylvania

in whose honor a marker is being dedicated
at 2:30 P.M. Oct. 30, 1932,
One Mile South of Sadorus.

Henry Sadorus was reared near Titusville, Pennsylvania and married Mary Titus of Titusville.

In Pennsylvania he owned a tract of timber land which he cut into logs and then sawed the logs into lumber. He fashioned the lumber into a huge raft and on this raft he built a cabin for his family. When the Ohio river rose enough to float the raft he floated down stream to find a market for his lumber and a new home for his family. All went well until they came to Blennerhasset Island whose high waters covered a part of the island and the raft struck a submerged tree stump, splitting the raft in-two, spilling the family into the muddy river. Friends helped to rescue the family and parts of the raft which was once more bound together with ropes and chains and piloted to the new boom town of Cincinnati, Ohio.

The lumber in the raft was sold for $1700.00 and Mr. Sadorus received his pay in the State Bank paper currency. This money was to be used to buy an outfit to take him overland to a new home.

Henry Sadorus was a good carpenter and cabinet maker. There was a demand for workmen in Cincinnati and he followed his trade there for a time before starting further west. The State Bank went broke soon after he received the pay for his lumber and his money was worthless. He continued at his trade for two years and taught singing school in and around Cincinnati to get the money to begin anew his travels.

His only purchase with the State Bank money was a total loss. His son William was about five or six years old when they came to Cincinnati, 1817 or 1818. From Cincinnati he moved by a hired team to Flat Rock, near Rushville, Indiana,

where he lived four or five years. He moved to Indiana a year or so after Indiana was admitted as a State.

From Flat Rock, Indiana, Henry Sadorus started across country with an ox team. They spent the winter of 1823 on Raccoon Creek, Indiana, and then came on to Sadorus, arriving March 7, 1824. Henry Titus Sadorus, the youngest son was born during the trip from Indiana to Illinois. Henry Sadorus crossed the Wabash river at Clinton, Indiana, and passed through Cherry Point near Chrisman, Illinois, Hickory Grove and Lynn Grove, and the next stop was at the Grove that bears his name. The Indians had burned the prairie grass in the fall to drive the deer into the woods. There was no feed for the oxen and they could go no further until new grass came.

A settler named Joseph Smith, a Mormon, had a cabin in the south end of the grove and in a deserted cabin in the north end of the grove the Sadorus family moved to rest before going to the "big prairie" on west. They planted a garden and hunted game for their food. Joseph Smith had $600.00 in silver to pay for his land when he found what suited him. He wanted to locate on a navigable river and chose Ft. Clark, (Peoria) on the Illinois river. He offered his cabin and clearing to Sadorus if he would haul a load of goods to Peoria. Mr. Sadorus accepted and moved to the present location of the Sadorus homestead in the fall of 1824.

In the spring, the sloughs from Cherry Point to the west were swimming in water. The whole prairie was a slough during the rainy seasons, millions of wild water fowl covered these waters each spring and fall. There were many bog holes where travelers

mired down and Henry Sadorus kept several yoke of oxen and a long chain to pull travelers out of the mud. A yoke of oxen could haul a wagon but ten or fifteen miles a day. In 1834 there was not a house nearer than Danville and Wabash river or Eugene, Indiana.

In 1823 a Mr. Haywerth came to Monticello but left in 1827. Indians helped to raise his log house. Urbana was then called the "Big Grove." A settler came there in 1824 and built a shanty but he left the same year. Danville was the nearest neighbor. Henry Sadorus went to Danville to enter his first land. The government required gold and that was difficult to secure where things were sold by barter or "wild cat" money was the medium of exchange.

Indians

When the Sadorus family awoke the next morning after entering Illinois, it was to the sound of a peculiar booming noise out over the prairies. They were greatly alarmed and expected an attack from Indians and perhaps a massacre by the savages. The sounds continued but no Indians were in sight and the family was relieved of their fears when they discovered the sounds were made by the wild prairie chickens, so abundant then in Illinois.

The Kickapoos, Pottawatomies and Delaware Indians hunted in the Grove, wintering in Southern Illinois and going along the Kankakia each spring to fish in the northern lakes and rivers.

The Indians never troubled the Sadorus family but were always friendly and the Sadorus children played with the Indian children that passed their cabin while on hunting expeditions.

Once an Indian stole the cow bell from the Sadorus family cow and another Indian told Mr. Sadorus how the bad Indian sneaked up to the cow, cut the strap and stole the bell. Once a band of Delaware Indians were out on a hunting expedition and stopped at the Sadorus cabin. That night they did a war dance on the puncheon floor. One Indian lay on the floor while the others danced around him driving their knives into the floor about the prostrate man. The Indians had been drinking; one was quite drunk and when he thrust his knife his hand slipped down the sharp blade and the palm was cut to the bone. This ended the dance and sobered the crowd. Mr. and Mrs. Sadorus dressed the wound as best they could ---- the others went their way while the injured one stayed on until his hand was healed. A year later he returned with a big pack of furs to pay for his board and care.

Another time Mr. Sadorus drove to Eugene, Indiana, to take his grist to mill. The day he left, a lone Indian carrying a keg of whiskey came to the cabin and said, "Man gone away- squaw may get sick ---- Indian stay till man come back." The Indian knocked in the head of the keg and with a gourd for a dipper began to drink; when drunk, he slept and Mrs. Sadorus helped him empty the keg by throwing out one dipper of whiskey for each one he drank. The whiskey keg was empty about the time Mr. Sadorus returned from the mill. The whiskey gone, the Indian left, but returned a year later with 25 coon skins to pay for his board.

A half-breed Indian with three or four wives and several children, among them a few grown maidens, did not travel around with the other Indians. They were an outcast family and spent

one summer in camp near the head of the timber a few miles north of the Sadorus cabin. A lone Indian came up the trail and spent the night with the Sadorus family. The next day he said he was going to get him a squaw, meaning one of the maidens camped in Warth Grove. At a burned tree stump he painted his face with charcoal. The little Sadorussees wanted to know why the paint and the Indian replied "to make Indian heap more pretty so maiden heap more likes." A few days later he returned alone and said maiden had refused to marry him.

During the Black Hawk War a band of warriors going to join Black Hawk passed the Sadorus cabin and camped there long enough to wear out the grind stone while sharpening their tomahawks and knives. Though on the war-path, looking for scalps, the Sadorus family were not molested.

In 1833 the writer's grandfather made the round trip from Dayton, Ohio to Springfield, Illinois by ox teams and stayed at the Sadorus cabin. It was late fall when he returned, the prairies had been burned; the deer hunt was on. Several Indian tepees dotted the present site of Sadorus cemetery. The old men were fishing and the squaws were washing in the Kaskaskia, while the braves were hunting deer at the head of the Grove. The Indians did not offer to molest.

The main camping grounds for the Indians were near the Bader farm north of the village of Sadorus. Many Indian relics have been found on this land. After Black Hawk's war, no Indians came near the Sadorus cabin.

RANTOUL IN THE PIONEER DAYS

by
Lutie Bois Day
Harvey, Illinois

In 1835, just west of Rantoul there was a grove which the Indians called Neopesah, meaning where mink abound. It was the only timberland between the Sangamon River and Salt Fork. In that year Archie Campbell, who I believe was from Michigan, settled there and was the first white settler in the district. In 1848 the name Mink Grove was adopted for this slowly growing settlement.

When the Illinois Central was built, there were many new stations to be named, and some unusual ways were used in choosing the names. Years ago I was told that Tolono, Tuscola and Arcola were named by two Illinois Central clerks, each choosing every other letter of their names, then combining them to make the names. Sounds reasonable, doesn't it? For who ever heard of those names any place else?

Robert Rantoul, a member of the United States Senate from Massachusetts, was a heavy stockholder in the Illinois Central at that time, so his name was chosen for the new town.

THE EARLIEST SETTLERS

Among some of the earliest settlers of Rantoul were L. L. Hicks (father of Mrs. S. S. Smith), who came in 1852; his brother-in-law, Gilbert Martin, in 1853; J. W. Dodge (grandfather of the late Mrs. Edith Hampel) in 1855; John and Guy Penfield, in 1856; my father, J. J. Bois, in 1857; and J. L. Benedict, John Houghton,

Mr. Myers (father of Mrs. H. H. Harris), the Beaver, Ware and Post families were among other early settlers.

Seven families came from Kentucky in 1856 and settled near the eastern boundary of the township and for many years that locality was known as the Kentucky Settlement. Of these seven families, only one is now represented in Rantoul--James Smithers (father of John Smithers) was the only one of the group that remained.

The Illinois Central was completed to Champaign and the first train ran over it July 26, 1854. Guy Penfield acted as temporary agent at Rantoul. My uncle, B. Stockwell, was a superintendent of the road and through his influence my father and mother came out from East Aurora, N. Y., and my father was checked in as agent at Rantoul May 1, 1857, and was still with them when he died June 10, 1893.

EVERYONE STOPPED WORK

I have heard many interesting tales of those early days. Every depot was built with living rooms above and house rent was included with the munificent salary of $35 per month. A train coming in was the signal for all work to stop and everyone watch it. One day a girl who was working for my mother heard a train come in while she was dressing. She did not stop to add the balance of the 20-plus yards of dry goods required in polite society of those days, but ran to the window, threw it open and leaned out to watch the modern wonder. My mother, greatly horrified, said, "Why Sally, don't you know those train men can see you?" And to my mother's consternation Sally replied, "Oh, I don't care,

they will think it is you."

In these early days there were two boys who were a great trial to my father. One was Charles E. Post, who in later years became president of the Lyon and Healy Company, Chicago, and Horace Seever, who made a record as one of the safest and fastest engineers on the Illinois Central. Mr. Post told me this story--

The railroad had a water tank where the lumber yard used to be, and the boys loved to swim. Outside of the tank there was no place to swim--the swamps were too full of snakes--so to the water tank they went. My father did everything he could to break them of the habit, but to no avail. One day when walking past the tank he saw a pile of boy's clothing on the ground. He picked them all up and took them into the depot with him. When the boys had finished their swim and got back down to the ground there were no clothes and they couldn't find any so Mr. Post said they took to the middle of the road and you could not see the boys because of the dust. These boys, by the way, lived on "Main Street" and from that day seemed to lose their taste for swimming.

DOCTOR STOPPED TRAIN

You could see the headlights of the trains when they left Champaign. One time my sister, Mrs. F. E. Pinkerton, was seriously sick and Dr. Howard, of Champaign, was on his way to Chicago. The train waited while he went upstairs and made a professional call. Can you imagine the Seminole being so humane?

During the war there was no telegraph station, so the trains went so far and stopped and waited until the one from the opposite direction came along, be it an hour or a day. There was a

troop train, containing the Board of Trade Battery, held up in Rantoul for several hours. These young clerks were making the most of what was to them a lark. They gathered up all of the chickens roosting in the hedges, and there was an old white horse roaming around town which they took along as a mascot. Poor fellows, their lark didn't last long, as they were almost wiped out in their first engagement.

The first death that occurred in this new settlement was that of Rosetta H. Herrick, five-year-old daughter of J. T. Herrick, occuring in July, 1856.

Rantoul was progressing. A telegraph office was established in 1864 and E. J. Udell was telegrapher from then until 1890. I can see him yet in my mind's eye reading his messages from a paper ribbon that passed from a big roll through the telegraph instrument and into a big basket on the other side.

News was not sent over the telegraph wires in those days. One day a train came in with the engine all draped in black and white. That was something new and strange. What did it all mean? And thus was the news brought to Rantoul that President Lincoln was dead.

A WORD ABOUT THE AUTHOR

Three-quarters of a century ago, on July 13, the last spike was driven in the construction of the Illinois Central Railroad between Ludlow and Champaign, Ill., and the first railway train was operated through what is now Rantoul, Ill. Rantoul owes its beginning as well as its name to the Illinois Central. The seventy-fifth anniversary of this beginning of what is now a

thriving and progressive community, gives lively interest to this article, which was written for the Rantoul Press. by Mrs. Wilber Day, Harvey, Ill., daughter of J.J.Bois, who was the Illinois Central agent at Rantoul for thirty-six years. It is a story of pioneer days by one who obtained many of her reminiscences from first hand contact with the pioneers.

FOOSLAND A MONUMENT TO THE AGGRESSIVENESS

OF THREE OR FOUR PIONEER FAMILIES

By: Mrs. Virgil Wolfe,
Champaign News-Gazette
Oct. 19, 1930

From a trackless waste of prairieland, under water most of the year, to a peaceful, easy-going country village, where cows and chickens browse contentedly along the edge of the shaded main streets, has been the evolution of Foosland during the 73 years which have passed since William Foos conceived the idea of establishing a town where nothing but swampy prairies had previously existed. Two hundred persons, many of them heavily burdened with the years which they have spent in and around Foosland, inhabit the little settlement, which lies in the extreme northwest corner of Champaign county.

William Foos was a wealthy Springfield farmer, who, with surprising boldness, decided to reclaim the lowlying area which had previously been considered quite undesirable by settlers seeking farms in the middle west. Purchasing 400 acres of this land from the government at $1.25 per acre Foos dug ditches and built fences until the huge tract of land was converted into an excellent pasture, where large herds of cattle were fed.

There were rattlesnakes.

Even after the draining of the land was completed, its appearance was by no means that of today. Rattlesnakes infested the lower areas, making foot-travel hazardous. There were few houses of any kind, the farm house of J. H.

McClelland, 1880, one mile east of what is now Foosland, being one of the first. Fred Schomberger was sent from Springfield to manage the estate for Mr. Foos, and a home was erected for him one-half mile north of the present town.

In 1874 the Paducah railroad was built through the area owned by Mr. Foos, and in 1875 a gang of men working under the direction of one, Peter Plumb, constructed a station at the site of the present town. While working on the station, Mr. Plumb boarded at the McClelland home east of town.

The Cracked Egg Story

Old residents are familiar with a story which is said to have originated at the time Mr. Plumb was staying at the McClelland home. Mrs. McClelland, who had excellent results in the raising of turkeys, accidentally cracked two turkey eggs one day, while taking care of her setting hens.

"I'll bet you can't make those eggs hatch" said Mr. Plumb, who had been watching her going about her work. But Mrs. McClelland was game. "I'll just take you up on that," she retorted. She pasted small pits of paper over the cracks and put the eggs back under the hens. Not long afterwards the eggs hatched, and Mr. Plumb made Mrs. McClelland a present of a box of oranges.

Built First Home.

On a site covered with wild strawberries, rattlesnakes, and wild brandy, John Taylor built the first house on the present townsite and became the town's first settler. He it was who constructed most of the buildings which make up the town. Two grain elevators, a general store, and a black-smith shop were among the first structures erected in that town.

Walter Halliday, who came to Foosland from Scotland, was the first blacksmith in town, and Nelson Taylor was the first store-keeper.

For many years Foosland children were forced to tramp two miles across the prairie to the Willow Bend school house, directly north of the town. The early church services were also held in this school house, and later it became a United Brethren church, after which a cemetery was started there. To this cemetery former citizens are still brought from other states for burial.

Certain to Prosper.

In a community of this size, where the growth has consisted largely of a gradual expansion from a small nucleus, the history of the town is liable to center around the members of two or three families. One married couple, with a large family of children, can, almost single-handed, organize and develope a town. With two or three such families together, a town is almost certain to prosper.

Families of this kind to which Foosland will always owe a great debt of thanks, were the Ball family, the Pollock family, the Shields, the Nobles, and the DeLongs, all people of the greatest importance in the history of the town.

J. H. Pollock, familiarly known to the countryside as "Father Pollock", reared a family of seven sons and one daughter, all of whom grew to maturity and married in Foosland.

Established Church

"Father" Pollock was instrumental in establishing Methodist

Protestant churches in all of the school houses within a ten-mile radius of the town, and he used to preach for them until they were able to obtain ministers.

The Shields family, which consisted of Mr. and Mrs. Robert Shields and their four daughters and five sons, played a large part in the development of the business, church, and social life of the community. Members of this family, most of whom have now moved away from the town, come back for annual visits.

Mr. and Mrs. Robert Ball, who came to the community in the earliest days of its existence, reared a family of six sons and daughters, all of whom married here and several of whom have continued to take an active part in the life of the community. Mr. and Mrs. Ball are gone, but one daughter, Mrs. Caroline Boyd, and two sons, Corley and Oliver Ball, remain in town.

Conducted First Store.

The Pollock family conducted the first general store in the town, having bought out its builder, C. Dyer, of Mahomet, soon after he began it. The Pollock family in later years sold out to Walter and William Ritchie and Corley Ball, and even later E. W. Bright and John Ritchie were added to the firm. Fire destroyed the original building, but a new one was erected and has stood until the present day. The genral store is now conducted by L. M. Pfoff, an old resident of the town.

The church has always been an extremely important factor in the life of the town. The first church building was constructed on the site of the present home of Alan DeLong, by the Methodist Episcopal denomination. The first school, which

was a tiny, one room affair, standing where F. E. Downs' garage is now located, was used as a place of worship by the Christian denomination.

They Unite.

Meanwhile a Methodist Protestant church was organized in the town, and a few years later the three denominations united, forming a Methodist Protestant organization and holding services in the former Methodist Episcopal church. A new building, which is still standing and is proudly pointed out by citizens of the town, almost all of whom are members of this church, was erected in the east part of town, and the old church was used as a town hall until it was town down.

Twenty years ago a disastrous fire swept over the town, destroying all of the business section, and a short time later one of the elevators and the school house were destroyed by lightening. A large, new brick school house is now situated one-half mile east of town.

Those Early Citizens.

Muddy roads, creeks to be forded, and the deep snows of winter to be overcome, made the doctor's life one of continual sacrifice, but in the early years the needs of the community and of the countryside for miles around were faithfully met by Dr. H. L. Harris. The record of his service is only a part of the record of faithful performances on the part of all of the professional men who have been connected with the community, and the faithful performance of whose duties is so essential to the community's decelopment.

One of the first ministers in Foosland was the Rev. H. K. Fox who died recently. He came to Foosland in the early days when he was riding a circuit in this territory. Sometimes, it is

said, he preached three times on the same day in different communities. Riding a circuit frequently meant fording rivers, being stuck in the mud, looking after the sick, and burying the dead, but the record of Mr. Fox is one of perfect fulfillment of his duties.

Proud of Their Record.

Doctors, dentists, ministers, college presidents, college professors, mail clerks, and what not have been sent out from this little town, which is proud of their record in life.

But all of Foosland's great have not left the town. While the world as a whole is not familiar with the names of such people as "Dan" Callahan, "Aunt Jennie" Ritchie, Corley Ball, and Arthur Larkins, all of whom have spent upwards of 55 years in this little community, their greatness is no less certain for it is their constant work for improvement of the town which has made it what it is.

Still Familiar Figure.

"Dan" Callahan, who is now more than 80 years old, was the first restaurant owner in town and his cheerful smile and ready wit are still as well known as they were in the days when he was serving hamburgers and cold pop over the counter to the hungry citizens.

"Aunt Jennie" Ritchie, the other claimant to distinction as one of the two oldest living residents of the town, is still a familiar figure up and down the streets of the community.

(Copied for Mrs. Carlock,
Feb. 6, 1939
Emily Burks).

MRS. SADORUS TELLS OF PIONEER DAYS IN CHAMPAIGN COUNTY

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Robert L. Jacobs
Champaign-News Gazette

When you go to Chicago in search of history you can't talk to Mrs. Chicago; neither can you find Mrs. Philadelphia or Mrs. New York when you go to those cities for the same purpose; but if, in your wanderings, you should chance to run into Sadorus, stopwin at the pretty little home in the southwest part of town where Mrs. George Sadorus lives, and she will tell you how it happened that her grandfather-in-law came to settle more than one hundred years ago in the big grove of timber which eventually grew into the town bearing the family name.

Henry Sadorus, her grand-father-in-law, was the first settler in this part of the county, and the third man to set up permanent home in any part of Champaign County. Coming to what is now Sadorus from Indiana in 1824, this veteran of the War of 1812 was the forerunner of a family which has become so strongly established that its members will probably never cease to take part in the activities of Sadorus Township.

Heard Many Stories

Mrs. Sadorus, who is 86, came to the town in 1857 with her parents, who had been living in Ohio. Dwelling among the original settlers of the town for several years before they began to disappear, she heard many stories of the early days and came to understand the difficulties which had been encountered in the building of her home.

"When my grandfather came to Sadorus there was no one here,

except Indians," Mrs. Sadorus said. "For two or three years, my father-in-law's only playmates were Indian children and the other boys and girls of his own family. Then, in 1836, Henry Ewing came and settled in the grove with his family, and this began a series of settlements which finally led to a town."

But the experiences of Mrs. Sadorus' early years by no means consisted entirely of these stories of the past. In the fall of the year after she came to Champaign County, she had an experience which has lived in her memory as one of the outstanding events of her life.

Made Closing Address

On Sept. 23, 1858, Stephen A. Douglas made the closing speech on the program of the county fair, held at the Urbana fair-grounds. Coming shortly after the last of the famous Lincoln-Douglas debates, this speech was of particular interest. But on the following day, although the fair had ended, Abraham Lincoln spoke in the same place and refuted many of the arguments made by his opponent the day before.

It is this event which stands out in Mrs. Sadorus' mind above everything else in her early years, for she was present for both addresses.

"Of course, in those days no one thought so much about Lincoln. He was seen so often and seemed so common to the people that they did not realize his greatness. If I had known he was going to be president so soon, I would have paid more attention to the speech, I think," Mrs. Sadorus said.

Heard Lots about Indians

"I used to hear lots of stories about the Indians when I was a girl," she stated, speaking eagerly and clearly as she

touched upon subjects which were just as romantic to her 70 years ago as they are to the people of today.

"During the first years of the settlement," she explained, "there were not any mills in this territory and it was necessary to transport the grain 60 miles to Eugene, Indiana, where there was a mill. Naturally, the men were always gone a week or more after the harvest, and during this period the women were all alone with the children.

"Once when the men were away at Eugene, the women were left with only a small amount of corn meal for food until the men should return. On the evening of the second day after the men had left, a group of Indians came to my grandfather's house and walked in, asking for food. My grandmother was quite frightened, but she gave them every bit of food she had, and after they had eaten, they lay down around the fireplace and went to sleep.

"In the morning when they woke up, they went out and shot a deer, dressed it, and brought it in for my grabdmother. During all the years when the Indians were still around this country, the settlers never had any trouble with them. When the tribes came through on the war-path, however, the settlers always hid and kept out of their way."

Land Was Unlimited

When Henry Sadorus first came to the locality the land was seemingly unlimited and was selling for almost nothing. His ambition knew no bounds, so he bought up everything for miles around. Mrs. Sadorus tells of a man who came to settle with his family: "He started to build a cabin in a little grove of timber 15 miles away from my grandfather's house; my grandfather

rode over there one day and said to him, "What's the idea of settling right in my front yard?" But he sold the man a strip of land there and let him go ahead---every one was glad to get new neighbors in those days, especially when they were so close by."

A place near the Okaw river, held a mile north of the village, was a favorite resort of the Indians every autumn. Here they encamped and awaited the coming of the deer and other game when they were driven by the prairie fires from the open country into the timber. Even after Mrs. Sadorus came to the town, which really took shape with the establishment of the railroad through this district in 1853, Indians occasionally came through the town on their way to the various graveyards where their dead had been buried before the white man had usurped the land.

(Copied for Mrs. Carlock
Jan. 18, 1939
by
Emily Burks.)

History and Directory of Champaign County, Illinois.
J. S. Lothrop, — 1871. Page 355.

One William Blanchard, a Congregational minister, preached the first sermon in Champaign City, and established the first church - the Congregational Church of this city, and the first house of worship was erected by that church in 1855, at a cost of about $1,000. It is known as the Goose-pond church, as it stood near a pond of water frequented by those bipeds. The old building still stands there, but no pond, that having given place to rows of business houses. It is now occupied by the German Catholic congregation. The next church erected was in , by the Presbyterians, the same being now used as a school building by the Young Ladies Seminary Association of this city. The building cost $2,000.

The Lutheran Church was erected the next on Columbia street, in 1858, at a cost of about $700, and it is still occupied by that organization. The Catholic church, on the east side of the track, was built about the same time, costing about $700. This has since been enlarged and improved, at a cost of nearly $10,000.

The Methodist church, at corner of Church and State streets, was built in 1861, costing about $4,000, and about $1,000 in buildings have been added to it since that time. It is a commodious building, yet far too small for the numbers that worship within its walls. The new Congregational church was next. It was built in 1863

on Park street, and cost about $13,000. It is a neat, substantial building.

The next in order was the Dutch Reformed church, erected in 1863, on east side of track, at a cost of $2,000. The colored Methodist church, in 1864 was next; it cost $800, and is also located on the east side.

The Baptist church was the next built, at the corner of State and Park Streets in 1865 at a cost of about $1,500. This building was used for school purposes as well as church and has since been changed to a residence. The Christian church was built about the same time on University Avenue costing about $500. It has since been sold and remodeled for a residence. The new Presbyterian church, a fine brick, 105 feet by 60 feet, was next erected and occupied in 1869, the entire cost being about $40,000, and stands at the corner of State and Hill streets. The same year was built the new Baptist church, at corner of Randolph Street and University Avenue, costing about $14,000. It is a very neat, substan- tial frame building. Also, in that year, which does not appear to have been a very good year for churches, the Second Methodist church was built, near the State University, costing about $3,000. The colored Baptist, built their church in 1870, the same costing about $700. Thus it will be seen that fourteen churches have been erected in the city, eleven of which are still being used for church purposes. Others will soon be erected by the Episcopal and other denominations, now worshiping in the public halls of the city.

(Copied Feb. 6, 1939
for Mrs. Carlock).

Tolland

Tolland Twp.

Tolland

Hall

Pierce

844